

# The dyaloge by= twene Julius the seconde/ Genius and saynt Peter.

Reader, refrayne from laughynge.



**A** Dyaloge made by a certeyne famous lerned man, pleasaunt & fruteful shewynge how Julius the seconde, & great bysshop of Rome knockynge after his dethe at the gates of heuen, coude not be suffred to come in, saynt Peter beinge the porter, albeit y in his lyfe tyme he was called moost holy, yea & by y name of holynesse it selfe, & therto a great coquerour in many batayls, wherby he supposed hymself also to be y lord of heue.

Speakers in this dyaloge ben these  
Julius, Genius, and Petrus.



37

21

9.53

**C Julius. Genius. Petrus.**



**I**ulius. What a myschye is this: be not  
the gates open: I trowe eyther the locke  
is chaunged/ or elles doubtlesse it is trou-  
bled. Genius. Wary loke betyme, leest per  
adventure thou hast not broughte the ryght keye.  
For this doze is not opened with þ same keye, wher  
with thou doest open thy treasoury. And therfore,  
why hast thou not brought hyther bothe twayne?  
For surely this is a keye of power/ not of connyng.  
Jul. Forsothe I had neuer other but this/ neyther  
I se not what nedeth the other key, whā this is pre-  
sent. Gen. Neyther I of trouthe/ but for bycause we  
be shet out in þ meane tyme. Jul. This freateth me  
not a lytell. I Wyl breke dowue the gates. Hey, hey,  
some of you, quychely come open the gate. What a  
rckenynge is this: Wyl no man come forth: What  
causeth this porter to tary so longe: I thynke he is  
fallen in to some drunken slepe. Genius. Se ye not  
how this man esteemeth all other men of his owne  
condycyons. Petrus. It is happy that we haue so  
stronge a gate, or elles he wolde haue broken it. He  
muste nedes be some gyaunt/ or some great ruffler/  
or beater downe of walled townes. But, o, unortall  
god/ What a synke I smell here: I Wyl not be hasty  
in openynge þ doze/ but I shall spy here out at this  
grate what monster it is. What arte thou/ or what  
eyleth the: Jul. Wherfore doest thou not open þ ga-  
tes as fast as thou canst: Whiche sholdest haue met  
me, yf



me, yf thou had donz thy duety, and al the pompe of  
heuen to. Pet. Lordely spoken. But I pray the tell  
me fyrst of all/who thou arte. Jul. As though thou  
mayst not se what I am. Pet. Mayste not se quod  
he : of trouthe I se a newe syght, and suche one as  
I neuer sawe befoze/to speake playnly a very mon-  
stre. Jul. But and yf thou be starke blynde, I trowe  
thou knowest of olde this key/albeit that thou kno-  
west not this golden oke, and thou seest here to this  
tryple crowne/and also this cope shynynge on euery  
syde, with golde & pꛛecyous stones. Pet. As for the  
syluer keye in dede I knowe of olde, after a maner/  
and thoughe ye haue broughte it alone, beyng yet  
moche vnylike to those which Chꝛyst the true pastor  
or shepeherde of þ chꝛyche dyd ones deliuer me. But  
how were it possyble for me to knowe this crowne  
so gloriouse, as neuer any straunge tyraunte durste  
weare/moche more no suche (certaynely) as wolde  
be let in here. As for this goodly bestiment, I passe  
lytel vpon/whiche dyspyled & was woune to treade  
vnder my fete, both golde and pꛛecyous stones, lyke  
as I dyd tyle stones, But what thyng is here: I se  
bothe in the key/crowne/& garment/tokens of some  
knauiſſhe tapster, and false iugler/haupng my fore  
name, þ is to say, Symo/ but nothēg folowynng my  
pꛛession/whiche name I cōfounded ones by þ assy-  
stence of Chꝛist. Jul. Leue these brablynng wordes,  
if thou be wyse: for I (if þ knowe me not) am Juli<sup>9</sup>  
the lombarde, borne in Liguria/and I thynke thou  
knowest these. ij. letters. P. and. M. oneles þ dydest  
A. ij. neuer

neuer know thy crosstowe. Pet. I wene they signify  
the greatest pestylence. Ge. Ha, ha, ha, Howe ryght  
he hytteth the nayle on the heed. Jul. No not so, the  
greatest bysshop. Pet. Howe great so euer thou be/  
and though thou were greater than Trismegistus  
the neuewe of greete Mercurius, thou shalt not be  
receyued in to this place, onles thou be also optim<sup>9</sup>,  
that is to say holy. Jul. Yf it make any thyng to the  
mater to be called holy, þ arte past all shame, which  
doubteth to open me the gates / seyng thou was cal-  
many yeres ago, onely holy. For truly no man cal-  
led me but mooste holye. There remaineth at this  
day. vi. M. bulles. Genius. Bulles in dede. Jul. In  
whiche I am called, and that not ones, moost holy  
lorde. Besyde this I was intituled vnder the name  
of holynesse it selfe / and not of a holy man, what so  
euer was my pleasure. Ge. Ye thoughte thou were  
sterke dröke. Jul. That, men wolde say þ holynesse  
of moost holy lorde Julius had done. Pet. Than go  
aske heuen of suche flaterers þ was wonte to make  
þ moost holy / & let those gyue þ felycite, which gaue  
the holynes: But supposest þ alone, to be called holy  
or to be holy i dede. Jul. Thou angrest me to þ herte  
Yf I myghte lyue agayne, I wolde neyther desyre  
this holynes nor felycite. Pet. O voyce the declarer  
of a very holy mynde. Neuertheles whan I do but  
onely loke on the I pceyue moche vngoodlynnes / but  
no token of holynes in the. What meneth this newe  
garde, so bunete for a bysshop? For thou byngest  
almost. xx. M. With the / and I se not one amonge  
them



them all that loketh lyke a good chrysten man. I se  
a fylthy sorte of men / sauourynge nothyng but of  
bawdry / drunkenes / and gonpowder. They seme to  
be hyed to robbe / or rather a sorte of spytes come  
out of hell, to make bataile agaynst heuen. Now the  
more I beholde thyselfe / so moche lesse I se any step  
of an apostolyke man. Fyrst of all, What a monstre  
is here? Whiche wearest aboue the garmente of a  
preeest / & vnderneath thou lokest al fyerly / and clynk-  
kest within with bloody harneys. Besyde all these,  
What a cruell loke / how stoborne a face / how thzet-  
nyng a forheed / how hawt and disdeynous a coun-  
tenaunce: I am truely ashamed / and very very for  
to se it / y there is no parte of thy body, but it is defy-  
led and bityate with tokens of prodigious / & abho-  
minable lust. And ferthermore, it nede not to speake  
how thou doest ryfte / and smellest al togyther of ex-  
cesse and drunkennes / and me thynketh thou lokest  
as thou had of late vomited. To be shorte, suche is  
the shape of all thy body / that thou apperest not so  
broken, rotten, and ouercome so moche with age, as  
with surfettes. Gen. Howe ryght he hath paynted  
hym in his colours. De. Yet although y I se the but  
euen nowe thzetnyng me as it were with thy coun-  
tenaunce. Yet for all that, I can not but vtter my  
thought. I do suspecte y the most pestilent heathen  
Juli<sup>s</sup> is come agayne disguised from hell, to laugh  
me to scoone / thou arte so lyke to hym in al poyntes.  
Juli. Madisi. De. What sayde he? Ge. His holynes  
is now an angred. At this worde there is neuer one

of the cardynalles that wolde tary in his syght / for  
yf he dyd, he sholde haue felte his moost holy fyfte /  
and namely after dyner. Petr. We thynke thou per-  
ceuest very well the mannes appetyte, therfore tel  
me who thou arte. Gen. I am the grete spyryte or  
aungell of Julius. Petr. But I thynke the euill an-  
gell. Gen. What kyn one so euer I am, I belonge to  
Julius. Jul. But I say, leue these tryfynge tales:  
and open the gates: excepte thou had leauer haue  
them broke open. What nedeth many wordes: seest  
thou what a sorte of cōpanyons I bryng with me?  
Petr. Truly I se a sorte of erraunt theues. But to  
put the shortly out of doubte, these gates muste be  
dorne w other maner of artyllery. Jul. I say here  
is wordes plenty, yf thou wylte not spedely obey, I  
wyl bende agaynst the, the thonderbolt of excomu-  
nicacyon / wherwith I haue feared somtyme the  
hyghest kynges of the erthe, and also many grete  
kyngdomes / I trowe thou seest here a bul prouyded  
for the same purpose. Petr. But I pray the what  
thondre or thondreboltes, what bulles calues and  
crakynge wordes dost thou speake of to me. For I  
neuer herde any suche of Chryst. Julius. But thou  
shalte fele, onelesse thou wylte obeye. Petr. yf thou  
hast in tyme past feared any with suche cardes of. x  
that is nothyng to this place / for here thou muste  
occupye true warre. This howlde is baynquysshed  
with good werkes: not with euill wordes: But I  
pray the thretnest thou me with the thondrebolte of  
excomunicacyon: tell me by what auctoryte. Jul.  
By very



By very good auctorite. For thou arte now but a  
private persone, neyther any better than every layke  
priest, ye scarcely so good, seynge thou canst not now  
consecrate. Petr. Bpcause I trowe that I am now  
departed from that lyfe. Jul. Euen therfore. Petr.  
But thou which art more than so deed, art nothyng  
better than I by this reason. Jul. Naye not so saye  
for as long as the cardynals sturue for the chusing  
of a newe Pope / so long is the offyce myne owne.  
Ge. Howe he dremeth of his dremyng lyfe. Julius.  
But yet ones agayne, open the doore I say. Petrus.  
I say thou labourst all in vayne, onelesse thou can  
shewe thy deseruyng merites. Jul. What merites?  
Petr. I wyll tell the. Hast thou passed all other in  
holy doctryne? Julius. I knewe neuer a dele / nor  
I had lesse thereto, hauynge so many batayls / but  
I haue freres ynowe, yf this pertayn to our mater  
Petr. Therfore it is lyke ynoughe thou hast wonne  
many to Chryst, with thy good lyuyng. Gen. Ye ra-  
ther to hell, and that great plente. Petr. Wast thou  
clere and shynynge with myracles? Jul. Thou spe-  
kest of suche maters as were clene out of vse with  
me. Ge. Hast thou ben accustomed to pray purely, and  
besyly? Jul. What trydes he prayeth. Petr. O: Was  
thou wonte to macerate, or subdue thy bodye with  
fastynges & watches? Gen. No mo of these maters  
I pray the, to this man lese not thy labour. Petr.  
I neuer knewe oher ornametes of a right byshop,  
yf this man hath other more lyke to þ apostles: let  
hym shewe them forth. Julius. Truly it is ferre  
vnsyttynge

Unfyttinge þ the great conquerour Julius (which  
was neuer yet ouer come) sholde nowe gyue place  
to Peter / to speake no fether, a poore fyllher, and in  
maner a very begger. Neuertheles bycause þ shalt  
knowe what a great pryuce thou settest nought by,  
here me thre or foure wordes. **C**first of all I am  
borne in Liguria / neyther I am no iewe as thou  
art / With Whom I am sorry þ I haue had so moche  
lykenes to / as that I was ones a pylote of a shyp.  
**Gen.** That is nothyng to be sorowed for. For here  
in is moche dyfference bytweene you / for he fyllhed  
to get a poore lypunge / thou were wonte at a lytell  
wage offred the, to plucke downe tht sayles: **Julius.**  
**M**oreouer of **Sixtus** whiche was doubtlesse the  
greatest pope. **Genius.** He meaneth his greatnes in  
myscheues: **Jul.** I was his neuewe by his syster/  
and first promoted by his specyall fauour, & myne  
owne polycye, to spyrytuall dygnytees / than after  
clynmed vp, as it were by stapes, to the heygth of  
a cardynalles hat. After exercysed with many shar  
pe stormes of fortune, beyng therto tossed vp and  
downe, w moost cruell chaunces / and besyde many  
other dyseases. I had also the kynges euyl. To be  
shorte, I warmed all full of the frenche pockes.  
Besyde all this I was a banysshed man, odious,  
condempned abiecte of all men, and almoost past all  
together / yet I neuer mistrusted to be the greatest  
bysshop / suche a courage hadde I euer. But as for  
thou waste afrayed at the voyce of a mayden / and  
was glad to deny thy mayster. A woman toke cleue  
a waye



aWaye thy stomake. It fortun'd contrary Wyse to  
me/for there Was a Wyse Woman, or soztylge, that  
put me in all this trust/Whiche in the tyme I Was  
drownd in all my misforunes, Whysperred me pri-  
uily in the eare, sayenge: Stande styfly, & be of good  
courage Julian. be not agreud, Whatsoeuer thou  
do or suffre / thou shalte ones be crowned With thre  
crownes / thou shalte be kynge of kynges / and lorde  
of lordes. Neyther my hope than her prophesy dis-  
ceyued me. For to that I came Wzastlyng thozowe  
many cares: no man supposyng any lykelynes in  
me/partely by ayde of the frenche men, succouryng  
me in my exyle/and partly With an inestimable po-  
wer of money, made by vsury. Neyther it came to  
passe Without great polycy. Petr. What policy was  
it? Jul. That is to say not Without many promised  
benefyces/ and that by sure couenaunt/ With great  
crafte for to finde sureties for the same purpose. For  
cruely it had ben to moche for riche Crassus to haue  
payed so greate a somme of money at ones. But I  
speake these thynges to the in bayne, Whiche euery  
audytoz dothe not Well perceyue. I haue nowe re-  
hered the howe I crepte vp to myne offyce. Nowe  
in myn offyce I handled my selfe i suche Wyse, that  
there is neuer one amonge all the olde bysshoppes,  
Whiche in respect of me appcreth Worthy the name  
of bysshops/ neither there is any of y newe bysshops  
to Whom y chyche, yea Christ himselfe is so moche  
bounde as to me. Genius. Howe strayght this beest  
playeth Chyasoers parte. Petr. I marueyle What

Jul.

B

ende

endethou wylte make. Jul. for truely I (with ma-  
ny newe foude offyces, as they call the) haue highly  
encreased and enlarged the popes treasury. I found  
(than after) meanes how bysshopyches myght be  
bought without Simonye: for it was decreed by  
my predecessours, that he whiche chauced to haue  
a bysshopyche, sholde depose or laye downe his of-  
fyce: which wordes I dyd interprete in this wyse.  
Thou arte comaunded to gyue vp thyne offyce: but  
that is not gyuen vp whiche thou haste not: thou  
must bye therfore that offyce whiche thou mayste  
gyue vp. By this policie euery bysshopyche was  
worthe to me syxe or seuen thousande duckates, be-  
syd all suche exactions as ben asked customably for  
bulles. Moreover, I gate great bauntage of þ newe  
money, wherw I fylled al ytaly: Nether I ceased  
at any tyme from gatherynge ryches, perceyvyng  
ryght well (wout that) þ neither holy nor prophane  
domynion coude haue ben ryghtly done wout that.  
But and to speke of greater poyntes of my practise,  
I restored and deliuered vp Bonony than in habyte  
with þ bentiuoles. To þ see of Rome I ouerthwe  
in batayle þ Veniciens, neuer baynquesthed before  
I had almoost take in a snare þ duke Ferrare, longe  
bexed with batayle. The scynatyke counsell I de-  
luded in good tyme / feyryng an other counsell / and  
so put away one myschief (as the comon sayng is)  
with an other. Last of all I droue the frenche men  
(than soze adred of all chrystendome) clene forth of  
ytaly / & was purposed lyke wyse to do the Spany-  
ardes



ardes (for I dyd holly so entende) yf the fatal sentē-  
tēte of god had not taken me out of this lyfe. But se  
here, how coragious a stomake I shewed. I began  
to beue dyligently the borders of hye fraunce.  
I let than growe my whyte berde, whan all thyng  
was in despyracyon. But full sodenly cometh a  
golden messenger shewing that at Rauenna a cer-  
taine thousandes of frenche men were slayne. At  
suche tydynge, Julius reuyed agayn. Moreover  
I lay thre dayes for deed. Also I felte no lyfe at all  
my selfe, but here (bothe aboue al other mens hope,  
and myne also) I reuyed agayne. So great is my  
auctoryte and power, w my other polycy, that there  
is at this daye neuer a chrysten pryncce, but I can  
cause hym to make warre, not w ithstandynge they  
be neuer so sure inleged. For an exāple, I brake the  
last bande and leyge (whiche the camerarykes made  
betwene my holynes, and other princes. That is to  
say y frēche kynge, & the kynge of Romayns) so craf-  
tely, as thoughe there had neuer ben mencyon of it.  
Besyde all this I kepte so great an hoost / garnys-  
hed so many gloriouse and shynynge triumphes /  
so many ioly maskeryes / so dyuers buyldiges / and  
yet I lefte .l. C. M. ducates at the tyme of my deth /  
intendynge to proue hyer maistres, if that iewe my  
physicion (that by his sorcery dyd prozoge my lyfe)  
coude haue prolonged me any more. But wolde god  
nowe some magyke coude restore me to lyfe, that I  
myght yet fynysh suche thynges, as I dyd gorgy-  
ously begynne. Albeit at the poynte of dethe I was

moost bely to prouyde, that batayles whiche I had  
graciouſly begon in al partes ſholde not ceaſe by my  
dethe. And I laboured that the treaſour whiche I  
leſte myght be ſaued for y ſame purpoſe, this was  
my laſt wordes at my departynge. Now diſceyner  
thou to open Chyiſtes gates, to a byſſhop deſeruyng  
ſo moche, bothe of Chyiſt, and his chyrche. He ſhall  
more maruel at theſe thynges that perpendeth and  
conſydereth by what wyſſome & pollicy I brought  
all theſe maters to paſſe, hauynge no other helpe at  
all, as other be comenly woute, nor of my kyn. For  
I knewe neuer my father, whiche thyng I ſay to  
my prayſe / nor by beautie, for euery man abhorred  
my vgly face / neither by any lernynge, whiche I ne-  
uer taſted / nor by bodyly ſtrengthe, whiche chaun-  
ced me in lyke maner, as I haue deſcrybed befo: e.  
Neyther by fauour of aage / for I dyd all theſe thyn-  
ges beinge an olde man. Not by y comen fryndſhyp  
for euery man hated me. Nor with any clemency or  
gentilnes, which beinge ſo harde herted, y I wolde  
often be ſo cruell agaynſt ſome, to whome all other  
were woute to be entreated by. Petrus. Good lord,  
what a tale is this? Gen. Althoughe this appere to  
an other man harde to bynge to paſſe, yet it is but  
a tryſle to hym. Iuli<sup>9</sup>. But not withſtandynge that  
fortune, aage, pſonage of body. To make fewe wor-  
des, bothe goddes and men were agaynſt me. I (ha-  
uynge no other ayde but myne owne wytte and mo-  
ney) haue done theſe great and valyaunte ſcates in  
fewe yeres. I cauynge alſo ſo moche ayde to my po-  
ſteryte,



steryte, that they may haue ynoughe to do withall,  
for the space of .x. yeres. I haue spoken these thyngs  
of my selfe, & that very truly / but nothyng to that  
I coude say. But yf one of my rethoricyes handled  
the mater, thou sholdest say thou herdest a god, and  
no man. Petrus. Hoost valyaunt Warr your / for so  
moche as all these maters whiche you shewe me be  
to me very straunge, and suche as I neuer herde of  
before. I pray you to pardon myne ygnoraunce and  
rudenes, & that it be not greuous to your hyghnesse  
to make an answer playnly to me, in suche thynges  
as I wyl aske of you. What be these goodly miny-  
ons that folowe you? Jul. I kepe them for my plea-  
sure. Petr. What be these blacke company all full of  
skarres? Jul. They ben souldiers, and theyr capi-  
tapnes: whiche haue ben māfully slayne in batayle  
for loue of me and the chyche. Some in the syege of  
Boleyn le grace / & many also at the batayle agaynst  
the Wenyciens. A great sorte at y<sup>e</sup> syege of Rauenna,  
to whom heuen is due by couenaunt. For I promy-  
sed them longe ago, by my great bulles, that al they  
sholde fle strayght to heuen, that fought for y<sup>e</sup> mayn-  
tenaunce of Julius power, howe soeuer they lyued  
before. Petr. Therfore to my ymaginacion they were  
of this good fraternite, that hath ben very often gre-  
uous to me, or thou came hyther, shewynge forth  
theyr folyshe bulles. Howbeit they made no suche  
facyng as to entre in by force. Jul. Therfore as fer  
as I can se, thou woldest not suffre them come in.  
Petr<sup>r</sup>. I trowest thou: no neuer one of the lynage.

for truly so hath not Chyſte taught me, to admyt  
any that byngeth ſuche inſtrumētes. But to them  
that hath clothed the naked, and fedeth them that  
be an hougred / gyuen drynke to the thyrſty, and vi-  
ſteth the ſycke, and helpe pooze pyſoners, and har-  
boure the barbourleſſe. For ſeing he wolde, they  
ſholde be excluded þ̄ hath prophesied in his name /  
that hath caſt forth the deuylles / that hath wroughte  
myracles. Chynkeſt thou than that they ſhall be let  
in, that byngeth hyther nothyng but a bare bull in  
the name of Juli<sup>9</sup>. Jul. Ah, what if I had knowne  
this before. Pet. I wote well what ye wolde haue  
done, if any of your frendes had come from hell, and  
ſhewed you theſe thynges / ye wolde haue proclay-  
med open warre againſt me. Julius. And not onely  
that, but I ſholde haue curſed the, as blacke as a  
cole. Pet. But go forth / wherfore art thou all in ar-  
mour? Jul. As though thou kneweſt not that bothe  
the ſwerdes pertayned to the hyeſt byſſhop, excepte  
thou wylte haue men fyght naked. Petrus. Cruely  
whan I occupied thy rowme, I knewe no ſwerde  
at all, but the ſwerde of the ſpyte / whiche is the  
worde of god. Julius. But Malchus wyl tell an o-  
ther tale, whoſe eare thou cut of. I trowe without  
a ſwerde. Pet. I remembre and knowe that ryghte  
well. But thā I fought for my maſter Chyſt. Not  
for my ſelfe, for my maſters lyfe. Not for money, or  
tempozall dignyte. And than I fought beinge ney-  
ther pope nor byſſhop. And at that tyme whan the  
keyes were onely promyſed me, but not receyued.

Neither



Perther I had receyued yet þ holy goost. And not-  
withstandynge at that tyme I was comaunded to  
put it vp agayne/and monysshed openly, that suche  
maner of fyghtynge, was not spytynge for preestes,  
neyther for any chysten man. But these thynges shal  
be moze mete for an other place. Why doest thou so  
moche booste thy selfe to be a Lombarde/ as though  
it were any thyng matervall to the bycar of Christ  
what countre man he be. Julius. yes surely/ for I  
thynke it the hyest kynde of loue to auaunce and ma-  
gnifie my countre. Therfore I wyte this tytle in  
all my coynes of money/ pictures in all hautes, and  
walles. Petr<sup>9</sup>. Ergo he knewe his countre, whiche  
knewe not his father. But at the fyrste I thoughte  
thou haddest mente of the heuenly Hierusalem/ the  
coultre of beleuers, & of the onely prince of the same/  
by whose godly power, they whiche be there desy-  
reth to be sanctified/ that is for to say, made clene.  
But what meaneth this addicyon. Sixtus neuem  
by his syster, whom I maruell neuer came hyther,  
namely whan he was the hyghe bysshop, and cosin  
to so great a duke as thou arte. Wherfore tell me I  
pray the, what maner of felowe was he. Was he  
any preest. Jul. I promyse the he was a valyaunt  
warryour, & of an hygh religyon/ that is to wyte of  
saint fraunces ordre. Pe. In dede I knewe somtyme  
fraunces, one of the beste syde amonge the laye fee/  
and an bitter despyser of ryches/ pleasure/ & worldly  
ambicion. But hath that pooze creature gotten hym  
nowe suche great rulers vnder hym. Jul. As ferre  
as

as I perceyue, thou wylte not that any man shall  
ryse to promocyon. Truthe it is, p Benet was ones  
a pooze monke / neuertheles his posteryte or succes-  
sours, be now so ryche that we popes do enuy them  
Pet. Very Well. But retorne to thy mater of Sixt<sup>e</sup>  
neuewe. Julius. I sayd for the nonest, to stop theyr  
mouthes, which aspyme liberally that I was his  
sone / and begoten on his syster. Pet. Liberally spo-  
ken in dede. But what of that, saye they not truely?  
Jul. How soeuer it be, it is not for p popes honour,  
wherto specially I must haue regarde. Petrus. To  
speake of regardynge, surely me thynkes p honoure  
coude not be more regarded, than if they dyd notheg  
that myght iustly be layde to theyr reproche. But I  
requeyre, and adiure the / and that by thy pontyficall  
maiestie, to tell me without fablynge. Is this way  
(that thou tellest me now) the comen trade & mea-  
nes to come to the hygh papacy. Jul. Well I wote  
there was no other fassyon in many yeres, ohles he  
p succedeth me, be made other wyse. For after p I  
had my purpose / by and by I sent a bull vnder leed  
to warne them, lest any man sholde entre in to the  
honorable see, by suche meanes. And also renewed  
the sayde bull a lytell before my dethe. Howe moche  
it shall preuayle, let them care that nede hath. Pet.  
I suppose there coude no man describe the mische-  
uous corrupte fassyon, better than thou. But one  
thyng I maruell of, howe any can be founde that  
wyl take the offyce vpon hym / seynge that it is so  
paynfull to kepe, & daungerous to come by / Whan  
I was



**I** was þe biſſhop **I** coude ſcarſly enſorce any to take  
 on hym þe offyce of a poore pꝛeſt, or deacon. **Jul.** It  
 was no great meruel. For þe tyme þe ſtate or cōdicion  
 of the biſſhops and other fathers was nothyng els  
 but laboures/ watchynges/ faſtinges/ pꝛeachyng/  
 and often tymes deth. But now it is al hole a kyngs  
 lyfe, and better. Therfore who is it/ yf he haue any  
 truit at all to baynquyſſhe/ þe wolde not go to hande  
 gꝛyppes for ſo ſwete a lyfe. **Det.** But tel forth, what  
 ſayde thou of Bonony. Wente it out of þe fayth, that  
 it neded to be reſtoꝛed to þe ſee of rome. **Jul.** Yeas þe  
 was no mater. **Det.** Perchaunce the cominalty de-  
 cayed by the myſgouernaunce of Bentinofus. **Jul.**  
 No in dede. For at that tyme the citie was moost in  
 his floures/ repayꝛed, and illuſtrate w̄ many goodly  
 buyldynges. And therfore **I** was moze gedy ouer  
 it. **Det.** **I** pꝛeue þe mater now. Did he not thā come  
 in by a woꝛge title? **Jul.** That was not the mater.  
 For he came to it by þe fauour of the hole body of the  
 towne. **De.** Than þe Bononyes wold not ſuffre hym  
 to be rule ouer them? **Juli.** Yes mary. They helde  
 ſtyfly w̄ hym/ and wote almolt all togyther agaynſt  
 me. **Det.** What than was the cauſe? **Jul.** Blaynely  
 this was al þe mater. Bycauſe he gouerned in ſuche  
 wyſe, that there came but a fewe thouſandes of the  
 vntreaſonable ſōmes of money, whiche he gathered  
 of the cyꝛezyns to our treaſour houſe. Beſyde al this  
 it was a very neceſſary thyng ſo that, whiche **I**  
 wente aboute. And ſo by helpe of the frenche men,  
 and many other whiche **I** enſorced therto w̄ the  
**Jul.** **C** thondꝛe

thondrebolte of my curse, I boyded him and his the  
towne. I put in theyr rowmes cardinalles and bys-  
shops to rule the same / so y no parte of the pzoofytes  
myght escape the sce of Rome. An other cause was,  
that the chief tytle and honour of y empyre of Rome  
appered ell togyther to be theyrs. But now we are set  
forthe in euery parte of the towne our ymages / our  
tytles be red / our tokens and monumetes of victoꝝ  
be worshipped / and in many sondry places standeth  
a Julius of stone oz brasse. To be shorthe yf thou had  
sene w what a regal pompe and triumphhe I entred  
in to Bonony, perchaunce thou woldest the lesse haue  
set by all the tryūphes of Octauians oz Scipions /  
and y it was not wout a cause, that I entreprised so  
ferre. For y myght haue sene there the very chyrche  
milytaunt & tryūphaunt, bothe at ones. Det. Ther-  
fore whan thou reygned (as I perceyued) that for-  
tuned whiche Christ comaunded vs to praye for, in  
the Vater noster. Let thy kyngedome come to vs.  
Nowe I praye the, what heynous displeasure had  
the pooze Venyciens done to the? Juli<sup>9</sup>. fyrst of all  
they folowed all togyther the Grekes, and made me  
theyr laughyng stocke / speakyng euer al they coude  
to my reproche. Det. But was it true oz false y they  
spake. Jul. What mater is that? It is playne sacri-  
lege ones to whysper of the byshop of Rome, excepte  
it be done to his prayse. Moreover, they bestowed al  
theyr benefytes at theyr owne pleasure. Nor they  
wolde suffre no appeles hyther, nor bye any dispen-  
sacions. What nede many wordes? They bered the  
see of



See of Rome I suche doyle, that it coude not be suffered  
 whiche moreouer whelpe a great parte of thy pa-  
 trimony. Pet. Of my patrimony? I pray the what  
 patrimony tellest thou me of: that lette all togyther  
 and poozely folowed pooze Chyzst. Jul. I speake of  
 certayne towneſ that belonge to þ ſee of Rome. For  
 ſo it pleaſed the moost holy fathers to call a p̄ticular  
 parte of theyꝝ poſſeſſyons. Be. Cruely ye haue gotē  
 moche luctre and auantage to my greate ſclaundze.  
 And doeſt þ therfore call this an intollerable hurte?  
 Jul. What elles? Be. Ye but was theyꝝ maners to  
 be ſuffered: or theyꝝ loue towarde god decayed? Jul.  
 Tylke, thou ſpeakeſt of trybles/ the mater is this.  
 They whelpe from vs perely infynyte thouſādes of  
 ducrates, whiche had ben ſuffycient to fynde an ar-  
 myꝝ all. Pet. Be my trowth a great loſſe to ſuche an  
 hſurer. But that ſame duke of Ferrare, what had  
 he done? Jul. What had he done? A choyle of al choꝝ  
 les: Whom Alexandze the bicare of Chyzſte had in  
 ſuche fauoure (thoughe he was but of baſe bloode)  
 that he maryed one of his doughters to him/ & gaue  
 therto great poſſeſſyons, for her dowry. And yet no-  
 thyng at all remēbyng his humanitye & kyndneſſe  
 euer barked and whyned agaynſt me/ callynge me  
 often ſciſmatyke/ bnggerer/ & frantyeke felowe. And  
 farthermore, he claymed many trybutes/ which al-  
 beſt they were but ſmall/ yet a dilygēt curate wolde  
 not vterly diſpyſe them. Gen. Nay, a crafty mar-  
 chaunt. Jul. But to come to our mater/ it was ſom  
 what expedient to that whiche I wente aboute, to

haue that goodly towne coupled to our patrymony/  
bycause it lay comodiously for vs, therfore I was  
purposed (that ones brought to passe) to gyue it to a  
kynsman of ours / a felowe very actyue, and bolde  
inough to accepte any maner of thing, for þe auance-  
ment of the chyrche, which slewe not longe ago the  
cardinal of Napia in his owne hãde, for my pleasure  
but as for his daughters husbãde is cõtented wel  
ynough. Pet. What here I: Hath also the hye bys-  
shops wyues, & chyldren: Jul. They haue no wy-  
ues of theyr owne, but what straunge thyng is it  
for them to haue chyldren / sith they be men as other  
be, and no geldynges: Pet. But tel me what caused  
that scismatyke counsel. Jul. It were very tedious  
to recyte all from the fyrste begynnynge, therfore I  
shall touche the affecte as bryefly as I can.  
Certayne psons began to waxe wery of þe courte  
of Rome, they reported, þe al togyther was corrupte  
wth fylthy lucre. With prodigious, and abhominable  
lecherie. With preuy poysonyngs / sacrilege / murther /  
symony / and other vnlawfull marchaundyse. They  
sayde also, that euen I my selfe was a symoniake,  
a dronkerde / a buggerer / puffed vp with a worldly  
spiryte. And all togyther suche a one, that hath vni-  
thyrstely occupied þe rowme / and to the great confu-  
syon of all the chrestianyte. And so these maters out  
of frame must be (in gods name) redressed, by a gene-  
rall counsell. They sayde therto, þe I was sworn to  
comonde a generall counsell wthin two yeres after I  
toke my honour / and þe vpon this condicyon I was  
made



made pope. Pet. But was it truely sayde? Jul. Yea,  
it was trouth in dede. Neuertheles I losed my selfe  
from þe othe/whan I thought moost expedient. For  
what is he that wyl doubt any thyng to sweare a  
mayne, to come to suche a botye? Godlynes may be  
reuerēced other wyse/as one Julius/suche an other  
as I am/ was wonte to saye moost elegantly. But  
marke the boldenes of these loselles:and se to what  
poynte the mater came. Nyne cardynalles shonke  
from me at ones. They shewed me they wolde haue  
a counsell, & cyted me to be there/ & prayed me to sit  
as resident or iudge. whan they coude not brynge me  
to the poynte/they sent out a general cōmaundemēt  
euery where, by þe auctoryte of Maxymilian the em  
perour/ & also by the auctoryte of Lewes the frenche  
kyng, the .xij. of that name, bycause the hystoriens  
wytneseth, þe in tymes past the counsel was wonte  
to be cōmoned by the emperours of Rome. I quake  
in speakinge it/ howe greatly they indueze them to  
cut asondre þe cote of Christ wout any seame/ which  
his crucifyers lefte hole. Pet. But was thou suche  
a felowe as they reported the? Jul. What mater is  
it, if I were? I was þe hye bysshop. But I put case  
I were more tyzannous than þe Cercopyans/ more  
folyllhe than Morichus/ or most asse in the worlde/  
yea more fylthy than a cōmen synke/ who soeuer ke  
peth this key of power, it is mete he be had in reue  
rence, as Christis vicare, & to worshyp hym as moost  
holy faether in god. Pet. Yea, though he be an open  
mydoer? Jul. That fozeeth not. But to be playue, it

is not convenient, that he whiche is in gods steede in  
erth, & representeth al holclly as it were a god amonge  
men, sholde be rebuked, or euill spoken by of euery  
vyle felowe. *De.* But þ comen reason cryeth against  
this, that we sholde iudge wel of hym whom we se  
do openly euill, or say well of suche as we perceyue  
to be nought. *Iul.* I am content, euery man thynke  
what he lyst, so he say well, or els holde theyr peas,  
for truely the bysshop of rome may not be rebuked,  
no not of a generall counsell. *De.* This is one thyng  
I am assured of. Who soeuer is in Christ, steede here  
in erth, ought to be as lyke to hym in lyuynge as can  
be. And so lykewyse to lede al his lyfe, lest any thēg  
may be reprehended in hym, or lest any persone (of  
his deseruēge) might speake euill of hym. It is not  
well w papes & bysshops, yf they be come to enforce  
and constrayne men, rather w thzetyng than with  
good dedes to speke well of them, whom þ canst not  
laude wout lyenge. Whose greatest gloze is, the con  
streyned feylere of suche as theke euill of them. But  
answere me hereunto. I pray the may not the pope  
(yf he be a pestilent captyfe, & a capitayn of mischif)  
be in no wyse deposed. *Iul.* Oh, wyse man: Who  
sholde depose him, which is þ best of al. *De.* Mary  
so moche þ rather ought he to be put downe. For the  
greater man, the more myschief may he do. And to  
proue that, the lare cruell dech not onely depose an  
emperor for his euill rulyng, but also wylleth him  
to be put to deeth. O, what an unhappye condition and  
state is the chyrche in, whiche must be constrained  
to suf.



to susteyne a bisshop of rome, doyng what myschief  
soeuer he lyst, & may in no wyse blisse vs from suche  
a cruel tyrant. Jul. That reason is nought worth  
for yf the bysshop of Rome myght be put downe, it  
must be done by the auctorite of a generall counsell.  
yea, & besyde this, a counsel can not be holden wout  
the popes consent/for els it is but a conuetycle, & no  
counsell. But yf so be it be gathered in most due ma-  
ner, yet nothyng at all may be ordeyned & decreed,  
but yf y pope be wyllinge therto. Therfore y nerte  
way I knowe to surpresse a pope is an absolute po-  
wer, wherby (yf it sholde be tryed) one bysshop is a-  
ble to do more than all the hole counsell. Therfore it  
is eydent, y he may not be depriued his patrimony  
for any maner offence. De. No: not for murdre. Jul.  
No if he killed his fader. De. No: for aduoutry. Ju-  
ynough of suche wordes: Not yf he had lyen w his  
syster. De. Neither for wicked symony. Jul. No not  
for. bi. C. symonies. De. Not for porsomyng. Jul.  
No, nor for no sacrylege neither. De. No: for blasphe-  
myng agaynst god: Jul. I say no. De. What yf he  
had done all these together: Jul. It forceth not. For  
put therto (yf y wylte). bi. C. mo, and worse yf thou  
can feyne them, & ioyne them all togyther/ yet maye  
not the hye bysshop of Rome be put out of his place,  
for them all. De. Thou tellest me of a dignyte which  
I neuer herde of before/ if he only may be as nough-  
ty as he lyst, & no man correct hym. And also a more  
newe unhappye case of y chyrche, if it may in no wise  
dyeue out so abhomyable a monstre/ but be cōstry-  
ned to

ned to worlhypp and kepe suche a byshop, as no man  
wold suffre to kepe his horses. Jul. Some say that  
he may be put out for one thing alone. Pe. For what  
goodnes is that? for as for noughtyness, it can not,  
yf these things before rehersed can be no causes. Jul  
for heresy and yet must he be openly conuylte. But  
that is but a fable / and hurteth hym not a poynte/  
and this is the reason. ¶ For fyrst of all, he may at  
his pleasure abrogate the lawe, if he lyke it not. And  
agayne / who dare accuse his hyghnesse of heresy?  
namely, beyng so stronge in power, and hauyng so  
moche ayde. Moreover, if it chaunce hym to be thyrst  
downe by the counsell, yet hath he a good remedy, as  
to reuoke his heresy, if he may in no wyse deny it.  
To make shorte, there be a thousande stertinge holes  
for to escape out easly at them, wout he be all togy-  
ther a stocke and no man. Pe. But tel me by thy po-  
pysshe dignyte, who made all these goodly lawes?  
Jul. Who els but the bysshop of Rome, wellheed of  
all lawes. And yet may he at his pleasure both abro-  
gate & expounde, wythe, & wrest them how soeuer  
he seemeth best, for his pfyte. Pe. An vnhappy pope  
by my trouthe, whiche may delude, not onely a cou-  
sell, but also god hym selfe. Neuertheles agaynste  
suche a wretche as he hast described to me euen very  
now. That is to say an open maintener of mischief/  
a drōkerde / a manqueller / a synniaker / a poysoner /  
a piurer / an extorcyoner / an open buggerer. A counsell  
is not so moche to be despyred, as all the multitude ar-  
med w stones to kyl he, as a comen pestilēce of al the  
worlde.



Woꝛlde. But go forth & tel me, for what cause thou  
abhorrest so moche a general counsell? Jul. Nay, but  
fyrst of al, aske this one thyng of great princes of the  
Woꝛlde. Wherfore they hate great sembles, & tem-  
poral parlyamentes. Sure þ cause is, þ at the great  
confluence of so many honorable prelates, þ dignyte  
of the pope is somthyng shadowed, & suffreth some  
domage. And it fortuneth euer in suche sembles, þ  
they whiche be of great lernyng & iudgement, they  
cōinge maketh them bolde to speke, suche as haue  
a clere conscience speake moze liberally than is expe-  
dient for vs. And lyke wyse some there be called to  
great offyce and rule, which vse theyꝝ auctozite and  
power to the vttermoſt. Amonge whom cometh cō-  
menly many, which soze disdeyneth our gloꝝy. And  
at theyꝝ cōmyng be of this entent, that they wolde  
pare away parte, bothe of our auctozyte & rycheſſe.  
The woꝛst of al is, that there sytteth neither better  
noz woꝛse, but he thynketh þ he may speake lefully  
agaynst the pope, by reason þ he is one of the counsell,  
whiche elles durst not ones say, busse. Therfore I  
knewe neuer counsell þ chaunced so well, but þ pope  
hath had some of his fethers plucked / Wherunto þ  
may bere wytnes thy selfe, oneles þ haue clene for-  
gotten, for although your counsel holden at Jerusa-  
lem, were but for tryflynge maters, neyther of hōle  
empyres, & kynges raunsoms, as ours be now. Yet  
James was not afrayde to adde a great pccc of his  
owne mynde, after þ haddest gyuen sentēce. As it is  
euidēt in þ. xv. chap. of þ actes. For whā þ haddest

Jul.

D

clene

clene deliuered þ̄ Gentyles al togyther fro þ̄ burden  
of Moyses lawe, James reasonyng after the, excep  
ted fornicacion, cloked blood, and eatyng of thynges  
offred to ydolles. Correctyng as it were thyne oꝝoꝝ  
naunce & power. In so moche that some there be at  
this day moued by this example, þ̄ say, James had  
the auctoryte of the pope, & not þ̄. ¶ De. Thinkest thou  
than that the kyngly maiestie of one hyghe bysshop  
is rather to be preserued, & maintained in high estate  
and welth, thā þ̄ hole multitude, & comynalte of the  
christen people. ¶ Jul. Let euery man proude þ̄ most  
for his owne singler profyte and aduauntage, we do  
worke for our selues. ¶ De. But & if so be þ̄ Christ had  
done in lyke wyse the same, than sholde we not haue  
had any chyrche at all, wherof þ̄ boastest thy selfe to  
be onely the heed. And surely I do not perceiue by  
what reason he whiche wyll be esteemed as þ̄ vicar  
of god, may embrace a maner of lyuynge clene cōtrary  
But tell forth the nowe, by what pretty polycy & shyfte  
þ̄ dallhedest out of cōtenuaunce þ̄ foresayd scisnatyke  
counsel as thou callest it. ¶ Jul. Forsooth I wyll tel the  
truely, vnderstande it well yf that þ̄ canst. ¶ ¶ First  
of all Maximilian the emperour, for so they do call  
hym, lyke wyse as he is very trefable. And albeit þ̄  
he had comoned by his solempne & accustomed mes  
sagers a counsell. y et notwithstandinge I led hym an  
other way, by suche meanes as I wyll not speke of.  
Moreouer I perswaded by a lytell pollycy certayne  
cardinalles in suche wyse, þ̄ they were glad to deny  
that thyng befoze notaries & wytnesses, which they  
had



had confirmed before by theyr open wyrtynge. Ber.  
And myght þ be suffered. Jul. Wherfore not, yf the  
pope approue the same. Ber. Than it recketh lytel of  
takynge an othe, seynge he wyl dispence w al at his  
pleasure. Jul. Nay, to speake þ truthe playnly, that  
was som what beyond good fassyon/ but there was  
no better shyfte to be made. Besyde this, whan I  
espyed it wolde come to passe, that by þ enuy of the  
couñsel I sholde in many places be thyrt vnder fete,  
namely whā it was prouulgate, not to exclude me.  
But they prayed me in the humblest wyse to syt as  
resydent in the couñsell. Werke what a petyr wyse I  
founde here, folowynge þ trade of my predecessours.  
I lyke wyse appyled to the counsel nexte to come cō-  
playnyng, and feynynge cause, þ neyther the tyme  
noz place whiche they appoynted was conuenient.  
And by & by somoned a counsel to be kepte at Rome.  
Where I supposed none other wolde come, but Ju-  
lius frendes, oz þ wolde be intreated, for so I lerned  
by many examples. And in all haste to this purpose  
I created many suche cardinals, which I thought  
mete for to byng my maters aboute. Gen. That is  
to say of the molt vnythyttes, Jul. And agayne this  
couñsel, onles it had ben somoned by me, had ben no  
counsel at all. And yet for al that, it was not greatly  
expedient for my maters þ suche a company of bys-  
shops / and abbottes sholde come thyther. Amonge  
whom it coude not be thought, but that some shold  
be godly & wel dysposed persones. Therfore I gaue  
them warnynge to spare theyr purses: and euery

countre sholde sende but one or two at the uttermost  
Notwithstanding whan I perceyued this deuyle scant  
sure inough/and y<sup>e</sup> those fewe of so many sondry pro  
uinces sholde al togither amount to ouer great a nū  
bze for me. I sent them worde aboute y<sup>e</sup> tyme y<sup>e</sup> they  
were preparing them to take iourney, to defer theyr  
cōming for y<sup>e</sup> tyme. And y<sup>e</sup> y<sup>e</sup> cōusel shold be proroged  
bnto an other tyme. ferynyng for y<sup>e</sup> same prorogaciō  
many probable and apparēt causes/ and agayne by  
suche maner of pollycyes all luche thynges dashte.  
I preuentynge ones agayne y<sup>e</sup> day prescrybed helde  
a counsel at Rome/ w<sup>ch</sup> suche alone as I prouyded for  
the same intent. Amonge whom also yf there was  
any y<sup>e</sup> durst be so bolde to descent fro me. yet I was  
sure y<sup>e</sup> y<sup>e</sup> proudest of thē al durst not resist me. I was  
so ferre aboue them al in artillery & souldiers. Now  
I brought this scismatyke cōuentycle of Fraūce in  
suche hatred, by this maner that foloweth. fyrst I  
sent out letters agaynst y<sup>e</sup> cōusel whiche was kepte  
in fraunce, to euery cōūtre/ where I made mēcion  
of our moost holy counsel holden at Rome, cursynge  
theyr counsel/ callynge it ostentymes, the cōuenticle  
of Sathan/ the deuyls parlyamēthous/ a cōspiracy  
of scismatikes, against y<sup>e</sup> holy chyrche. &c. I thinke  
those cardynalles, which were the authoys & doers  
of y<sup>e</sup> wycked counsell must nedes be false traytours.  
Jul. As for theyr fallshode I let passe. But the chief  
capitayne of all this besynes, was the cardinall of  
Roan, who euer applyed hym selfe (by what a po  
pishe holynes I wote not) to redress the maners of  
the



the chyrche, and lyke wyse shewed his tendre loue in diuers places/ but deth happely toke him, to whom succeeded a Spanyshe cardinal, a good lyuer, wel aged and a doctour of diuynite, which people he wont to be unfrendly to þ pope of Rome. He. But had your man, which thou namest to be lerned in diuynite no pbable reasons to lay for þ which he dyd. Jul. yes, to many. For he sayd þ there was neuer so vniquet a world as it was at those dayes. And þ the chyrche had neuer more nede to haue her sykenes cured and healed. And therfore (he sayde) it was my duety to helpe it w a general counsell. Also that I had taken myn othe at my creacyon, to somonde it within two yerres after. **R**ea, so to be bounde by vertue of myn othe, þ I myght in no wyse be dispensed therwith. No not by the consent of the colleyge of cardinales And þ it had ben often put in remembraunce of my brethren þ cardynals, & instantly desyred. Also often instaunfed by great princes/ and how I coude in no wyse here of it. In so moche they sayd, þ every man myght se, as longe as Julius was lyuynge, there was no lykelyhode to haue any counsel. Therto they alleged agaynst me the exāples of þ counsels holden by our predecessours, to bynde me therto. And alleged mozeouer certeyne aunteike lawes, to proue that I & myn adherentes dyd refuse a counsel. And therupon þ the very auctoryte to let call it dyd pertayne vnto them. But for so moche as other prices did also (for the popes pleasure) winke at the mater/ þ than the auctoryte to somonde the counsell dyd rest onely

in the emperor of Rome, the whiche was wont in  
tyme past to commaunde it at his owne wyll. And to  
the frenche kynge, which by þe tittle of moost christen  
kynge was wonte to bere a stroke in the same. ¶ De.  
But dyd this doctour and cardynall w his parte ta-  
kers vse in theyr wytyng to the no suche fastyon as  
did become them. Jul. No mary they the vilaynes  
were wyser in this behalfe than I wolde they had  
ben. They handled the thyng of trouthe very abho-  
minably w great sobrenes. And they dyd not onely  
refrayne from euyl wordes / but they dyd neuer so  
moche as named me, without an honorable p̄face  
despyng and prayenge me for sayntes and soules,  
that I wolde (accorpyng as it becomed me, and for  
the perfoꝛmaunce of myn othe) sit as iudge ouer the  
counsell and helpe to cure the diseases reignyng in  
the chyrche. Noꝛ a man can not thinke i what enuy  
I was brought by theyr meke & colde fastyon / speci-  
ally bycause they caused al theyr wytynges w with  
holy scrypture, wherby it semed some well lerned  
men were procured for that purpose. They ioyned  
hereto þe comendacion of fastyng / prayer / watching  
with other good dedes, to the intent they myght the  
rather thrust me downe w the tittle of holynes. ¶ De.  
Under what p̄tete dydest þe thā comonde a counsell?  
Jul. Under as goodly as might be. I tolde the that  
I was minded, fyrst of all to correcte the heed of the  
chyꝛche, þe is to say my selfe. Than after the christen  
p̄inces. And last of al, þe hole comynalte. ¶ De. Surely  
I here of a goodly pastaunce. But now I am desy-  
rous to



rouis to here the conclusion, of all together. And also  
it sholde please me well to here what the diuynes in  
Sathanas parliamēt decreed. Jul. Most miserable  
and abhominable maters: my herte riseth to remē-  
bre them. Be. But I pray y may they not be spokē.  
Jul. Forsothe not well/they be ferre worse than sa-  
cilege, or heresy. Agaynst whiche yf I had not set  
to my helppng handes in tyme: yea both w̄ wepon  
& w̄t, y dignite of y chyrche had ben clene cast dow-  
ne vnder fote. Be. I am w̄childe for to here of them.  
Jul. Yea, but I quake for to speake of them. These  
moost vnglacypous wretches wente fyrst aboute to  
brynge the holy chyrche. (moost flourysshynge nowe  
bothe in domynions & inestimable rychesses) to her  
olde beggery & myserable pouerte wherin she was  
in the apostles tyme, and to brynge the cardynalles  
(whiche in all worldly porte, at this day passen for  
all kynges chrystened) to some pooze lyfe. That bys-  
shops abbottes, & other prelates sholde lyue moche  
more scarcely, & to be content w̄ fewe waytyng men  
and horses/and as some say hoozes. And that y car-  
dynalles sholde not so vniuersally swalowe vp both  
byshoprykes/ abbeyes/ & benefices. And y no man  
sholde kepe two byshoprykes. And y suche preestes  
as wolde heape benefice vpon benefice tyll they had  
bi. C. at ones/ and care not if they might be suffred,  
sholde be coꝛrected, and be content w̄ suche a lyuinge  
as might suffyse a sobre and honest preest. An other  
was, that neyther pope/ byshop/ nor preest, sholde  
be made for money, fauour, or flatterynge seruyce/  
but

but onely for his pure lyfe. But yf þ contrary sholde  
chaunce, that he sholde by & by be deposed. yea þ it  
was also laful to thrust out þ pope also, if he were  
knowne an euyl lyer. And þ drunken and lecherous  
bysshops sholde be put from administracyon. That  
prestres which were openly knowne hoozemongers  
and mysdoers, sholde lese, not onely theyr benefyce,  
but also be gelded w many suche lyke ( I am wery  
to shewe al ) which were onely to lode vs w holynes  
takynge away our rycheffe & dominion. He. What  
was ordeyned agaynst these in your holy counsell at  
Rome. Jul. He thinketh þ hast an yl remembraunce.  
I tolde the before that myn entent was nothing els  
but vnder the pretence of a counsel ( as the prouerbe  
sayth ) to dryue forth the one pegge with an other. My  
fyrst syttinge was dryuen forth w certeyne ceremo-  
nies, & auntyke customes, whiche pleased me well  
inough, although they were nothing at al material.  
There were two solēpne masses, one of þ holy crosse  
an other of þ holy goost, as though that al togyther  
sholde be cōduced & led by his holy inspiraciō. Than  
after was made a goodly oracion, all to the laude of  
my holynes. In þ nexte sytting I cursed as depely  
as I coude those scismatyke cardynalles pronoun-  
cyng, as dampnable, accursed, and heresy, all those  
thynges, þ which they had decreed, or sholde decree.  
At the thyrde metynge I bid excommunicate or curse  
the realme of fraunce and chaunged þ Martes fro  
the cite of Lyons. And neuertheles in the sayd inter-  
diction, I excepted by name certeyn places of þ said  
realme.



realme. And all this was to alpyne and tourne the  
hertes of al þ people from theyr kyng. And to reple  
some rebel & sediciõ amonge theselues. And for to cõ  
fyrme þ same, I sent out þ curse vnder my bulles of  
leade, to suche princes & gouernours as I perceiued  
propense and bowynge towarde our pretended facti-  
ons and sedicions. Be. But dyd they nothyng elles?  
Jul. That thyng was done whiche I desyred, for  
if our deuises be regarded I know I haue þ victory  
As for those. iij. cardynalles whiche were so styffe  
agaynst me in those naughty maters, I with all so-  
lemnpnite belongynge therto, depriued theyr cardy-  
nalshypes. I haue also gyuen all þ pencions of theyr  
benefices to other beinge frendly to me/so that they  
can neuer be restored to them agayne. Themselues  
I haue gyuen to sathan, moche rather wyllynge to  
brenne them clene vp, yf I myght catche them. Be.  
Mary, but yet for all that, if all be as þ doest say, the  
decrees of that scismatical parlyament semeth to be  
moche more holy, thã is thy holy synode, wherof I  
se nothyng els at all, but tyrannous thretynnges/  
cursynnges/and great cruclnes mengled w myschief  
and deceyte. And yf so be that Sathan was in dede  
as thou sayest, the authoz of the sayde parlyament.  
Surely me thynketh þ deuyll goeth more nigh vnto  
Christ than þ soyr goost, the holy goost I wolde say,  
whom ye host the moderatour of your holy counsel.  
Jul. Nay but take good hede what þ saist. For in al  
my bulles I haue cursed al suche which fauoureth  
by worde or dede that same false conuencycle. Be.

Jul.

E

Oh, say:

Oh, captife/he is yet þ same olde Juli<sup>9</sup>. But what  
was the ende of this besynes? Jul. In this case I  
lefte it, wherto it shall come lette fortune rule. Det.  
Truely the scisme remayneth styll. Jul. Be mary  
I warrāt the, & þ most peryllous. De. And haddest  
thou (beinge gods vicare) rather haue so horryble a  
scysme than a true counsell. Jul. One scysme q he:  
by my mothers soule, a hondred suche rather thā I  
wolde be cōstrayned to kepe theyr ordinaunces, & to  
make them accompte of all my lyfe. De. Thou kno-  
west thy selfe so gilty. Jul. What mater is þ to the:  
De. It is surely so, the mater myght well ynoughe  
haue ben brnoued. But who thynkest þ shall haue  
the victoꝝ? Jul. All that is as it pleaseth fortune.  
Neuertheles we haue moze money in our party, for  
as for Fraunce is nowe w longe warres sterke begge-  
red. England which I suppose be my frendes, hath  
yet hylles of golde vntouched. But this I maye be  
sure of: yf fraunce haue þ victoꝝ as god forfende,  
there must nedes be a great and horryble chaunge.  
Than shall our holy counsel of Rome be called þ con-  
uenticle of sathan, and I an ydoll of a pope. And the  
holy goost is all togyther theyrs, & we haue done all  
by þ spirite of sathan. But surely I haue yet great  
truste in my money, whiche I haue lefte. Det. But  
what chaunced than at the length agaynst þ frēche  
men & theyr kyng, whom your pdecessours adornoed  
and decozate w the title of most chrystē, namely whā  
thou canst not deny, but through their ayde & helpe  
thou hast not onely be socoured in thy pouertie, but  
also exal-



also exalted to this dignyte moche aboue any kynge  
or empour, by Whose ayde þ dydest recouer Bonony  
w other cities, & baynqueshed the Venicyens, neuer  
ouercome before. But howe chaüced the to forget all  
toggyther so great kyndnes, & so lately done: brokē so  
many leages. Jul. It were to longe to tel þ this tale  
from the begynning. But for to make fewe wordes,  
I began nothyng newly of my parte, but þ whiche  
I was so longe before w chylde within my mynde  
I began to attempte. Whiche thyng I had also (for  
lacke of portunte, & many other causes) dissembled  
vnto þ tyme. For trouth it is, I neuer fauored herte  
ly the frēche nacyon. Nomore doth any Italyen en-  
tyerly fauour any forayn nacyon (as we call them)  
any other wyse, but as þ wolfe doth the lambe. But  
I being not only an Italyen, but also a Jenuay, did  
so longe kepe those rude people my frēdes, as I had  
nede of theyr ayde & socoure, whiche hytherto was  
necessary for me. Where in the meane tyme I bothe  
suffred, dissembled, and imagined many maters. But  
as shortly as all my maters were brought to suche  
effect as I wold haue them thā reinianed nothing  
but þ I sholde shewe me what I was in dede. And  
thrust out the filthy forysters cleue out of y taly. De.  
What maner of beestes be they which þ callest bar-  
bariens & forysters: Jul. They be men as other be.  
De. Be they men sayit thou, & be not also chystened.  
Jul. And also chysten men to. But what is þ to the  
purpose: De. Ergo, they be chyste men. But pauen-  
ture without lawes and lernynge / lyuynge beestly.

**Jul.** Without lernyng of he: Mary say they excede  
us both in lernig & riches / Wherat we do most enuy  
**Pe.** What meaneth this worde barbariens: Why  
spekest þu not: **Ge.** I wyll tell the, for he is ashamed.  
**E**talyens bycause they be begoten of the vilest cast  
always of al other nacjons, resortyng among them,  
beinge the pumpe of all fylthynes: yet out of theyr  
gentyles lernynge, they conceived suche a furvous  
pryde, as to cal other countre men barbaryens & fo-  
rysters. Which worde is more heynous to the than  
to be called a murderer of thy parent, or sacrilegian  
**Pe.** So it appereth. Neuertheles in as moche as  
Christe dyed for all maner of men, haupnge nomore  
respect to one man than an other. Forthermore in so  
moche as thou professest the to be þu vicare of Christ,  
Wherfore than didest thou not fauour alyke al them  
Whom Christ hath not forsaken, but redeemed w<sup>th</sup> his  
blood. **Jul.** I can be cōtented to fauour, ye euen the  
yndiens / affricans / ethiopiens / & therto the grekes:  
yf they wolde fortify me, and aknowledge me theyr  
pryce by some customary dueties. But as for al these  
iii. countrees we refused & shaked of longe syth / and  
nexte after the grekes, for bicause þu wretches were  
so couetous, and wolde but litel reuerence the popes  
power. **Pe.** Than I se well that þu see of Rome is as  
it were the cōmen barne of al þu worlde. **Jul.** A great  
mater surely, if we repe temporall goodes of al men  
Whā we be redy to sowe our spiritual seede to al men.  
**Pe.** What spiritual seede doest þu tel me: For hitherto  
I here nothyng of the but fleschly seede / perchauce  
thou



thou drawest men with thy holy doctrine to Christ.  
Jul. There be ynowe besyde me, to preache yf they  
wyl, which I do not inhibyte, so longe as they barke  
not agaynst our power & profyte. Be. What yf they  
be ynowe. what therof? Jul. What: for what cause  
doth the comens gyue to theyr heedes what soeuer  
they do demaunde: but to knowlege þ they possesse  
what soeuer they haue by lycence of theyr princes,  
yea though they receyued neuer of them one myte,  
euen so what soeuer þ pphane sorte hath any where  
perceyning vnto godlynes, þ must be imputed vnto  
vs, as our dede/ yea albeit we do but combyre all our  
lyfe tyme. And yet also besyde all this, we do gyue  
moost large indulgences, & pardons. And that for a  
very smal some of money. And moreouer we do also  
dispende after the same wise, in great weighty ma-  
ters. We gyue our holy blyssynges, in euery place  
where we come/ yea and þ all togyther Gratis. Be.  
I do not know, what so moche as one of al these ma-  
ters doth meane. But retorne agayne to the effecte  
of the purpose. for what maner of cause did thy ho-  
lynnes so moche dyspyse these alpens, & barbariens:  
as þ callest them. So that þ haddest rather set al on  
heapes, thā to suffre them styl in ytaly. Jul. I wyl  
tel the. All these barbarous sorte (but in especial the  
frenche men) be very perstycious. And as for þ spa-  
nyardes dyffers not moche from vs, neither in lan-  
guage nor maners: yet notwithstanding I wolde  
haue betterly exiled them as wel as þ other, to the en-  
tent that we might haue vled al togyther our owne

fastyon, wout any checke. **Pe.** Doth the barbarous  
curren, as þu callest them, worship any straunge gods  
besyde Christ: **Iul.** Nay, but they worship him but  
to curiously. In so moche that I do wonder ryght  
greatly to se how greuouly they be offeded w a sorte  
of olde wordes, the which of a trouthe in tyme past  
hath ben moche accustomed amogest vs but as now  
they be clene lefte out of vse. **Pe.** But pchaunce they  
were some vntyrly wordes of coniuiracyon. **Iul.**  
Nary þu mayst say þu agayn, for theyr maners were  
symony, blasphemynge of almyghty god sodomite/  
Intoxicacion, or poysonig/soztilege. **Pe.** Deas man.  
**Iul.** Nay, they abhorre suche maters, as moche as  
thou doest. **Pe.** Wel, as for suche names I let passe,  
but the thynges selfe doth so moche reigne amonge  
you as I thynke in any countre in the worlde. **Iul.**  
Neyther those barbariens are al without vice. But  
bicause they be infect w other maladyes, they wyke  
at theyr owne, and cry out vpon ours. And we on the  
other syde do fauour our owne dede, & abhor theyrs.  
We esteeme pouertie none other wyse than a greate  
offence, and to be eschewed of al men, though it force  
not howe. They contrary wyse thinke it a poynte of  
a scarce good christyan to habouide in riches, though  
they be gotten without fraude or gyle. We darre not  
so moche as ones name drunkenhyy. Neuertheles  
the Almaynes thynketh it a lyght faute. yea rather  
a mery iape or pastaunce thā offence. Albeit we wyll  
not so moche dyffer for this, if we agreed in al other  
matters/ they abhor greatly vsury/ neuertheles we  
thinke



thynke no maner men vnder heuen, so fiete for the  
chyrche of Rome. Als for buggery, they reken so de-  
testable, that if so be a man do but ons name it, they  
thinke both the ayre and sonne, by & by enfecte, and  
also polluted. But we Italiens be not al together of  
that minde. Als for synony whose name was longe  
sith gone and banysshed, they flee as the deuyl doth  
holy water/agaynst whiche they had made certeyn  
lawes, though they be now out of vse, albeit here in  
our conceyte is somwhat differynge/ & many suche  
other they be infect w, which be clene cōtrary to our  
falsyō of liuyng. In so moche thā as we be so cōtra-  
ry to them i our maner of lyfe: so moche more neces-  
sary it is to kepe them from knowlege of our secretz,  
The more they be ignoraunt of our maners: y more  
praise they wyl gyue vs. For if they ones knewe the  
secretes of our courte, they wolde surely vtter them  
to our rebuke. For how euer it fortune/they be som-  
what quicke in reprouynge theyr neyghbours fau-  
tes. They wyte cursed bytynge bokes agaynst the  
abusynge of some of theyr countree. They preache  
and cry euery where, that the see of Rome is not the  
see of Chyrste, but rather the greate pumpe of Sa-  
than. They dispute of myne auctoryte and power,  
whether I came by y popedom by reaso of my good  
lyuing, or no. Also if I ought to be taken as gods by  
car or not: And so fyrst of al by this meanes they di-  
mynishe y good oppynion that the people had in vs/  
and so consequently abateth our authorite and rule.  
For before suche brabblings, the people herd neuer  
othe

other thinge of vs, but that we dyd bere the robbme  
of Christ & that we had the nexte authoꝛyte to god/  
yea rather chek mate with hym. But by reason of  
suche vnprofytable oppynions, þe chyrche susteyneth  
intollerable damage. For we vtter nowe fewer dis-  
pensacyons, and suche other wares, and be fayne to  
sell them better cheape. Also our rente & casualtees  
is lesse leuyed of bysshoppes / abbotshyppes / and  
other benefices. Yea and þe people payeth w moche  
woꝛse wyll that whiche is requyred of them. To be  
shorte, our rentes on euery syde decaiet, our fayers  
and markettes waxeth barayne. And that is moost  
of all to be lamented, our dreadfull dartes be lesse and  
lesse feared. But if theyꝛ malipertnes come to suche  
a wyllfull and beestly boldenes, that they dare ones  
say that the pope beinge cursed of god, can hurte no  
man with his curse, and so dyspyse cursynges / than  
it wyll shortly come to passe, that we shal surely dye  
for hongre, but yf they be kepte farther of from rea-  
sonyng of suche maters, and rather be broughte in  
feare of our curses. For than suche is the nature of  
suche stoborne lowtes, þe they wyll haue vs in great  
awe and reuerence. And so shall we with our bulles  
and other instrumentes (yf they be discretely hand-  
led) orde al thinges as we wolde haue it. Be. It is  
an heuy case if thauctoꝛyte of the pope and bisshops  
depende vpon this hasarde, only þe yf theyꝛ noughty  
lyuyng were knowne, they were euen vtterly vn-  
done. For whan we lyued vpon erthe truely we co-  
ueyted nothyng more than þe all þe we dyd myght be  
knowne



knowne, yea that Whiche We dyd in our prynces  
byes. For We Were moost regarded Whan our lyues  
Were moost manyfest and knowne. But one thyng  
I pray the be the prynces so godly nowe adayes, as  
thou reportest theym / or do they so moche feare the  
preestes : as to renne one vpon an other, euen at the  
becke of suche an holy place, as it might be thyselfe.  
For in my tyme I remembre Well, they Were þ ex-  
tremest enemyes We had. Jul. As touchyng they  
godly luyng, they be not (thanked be god) very su-  
persticious. And as to our honour they regarde not  
very moche / but maketh vs theyr laughinge stocke,  
excepte some certeyne of spryed conscience / which so  
moche feareth our thondrebolte & curse / as though  
it coude hurte them þ deserued it not. And yet those  
same persones all togyther ignoraunt in the nature  
of the thyng, be onely moued of a mad spryed con-  
science, rote by longe custome of tyme. Some there  
be lykewyse, Whiche for the hope they haue to come  
to our riches / and some for feare of vs, do gyue place  
to our dignyte. Other there be þ thynke verily they  
shall come to an yll ende, Whiche in any wyse doeth  
hurte a prest, what maner a lyuer soeuer he be. And  
mooste comenly all men, the more gentilly they be  
brought vp, the more they regarde our ceremonies:  
prouoked therto by suche prynces feates as We haue  
deuyfed, but to comen people they be as fables and  
disgyfing. Neuertheles We practise more weighty  
matters by meanes therof. For somtyme We paynte  
and set out the great prynces of the worlde w glory:

Jul.

f

ous ty:

our tydes, callinge hym defender of the chyrche, an  
other defender of the faythe, though it be nothyng  
so, & al suche as wil ayde vs, our welbeloued sonnes.  
They on the other syde, call vs in al theyr wytyngs  
most holy fathers, and somtyme they submyt them  
for to kysse our holy fete. Nowe and than in thinges  
of no estimacyon gyue place to our power, to the en-  
tent they might be called vertuous prynces. We send  
to some halowed roses / cappes of mayntenaunce /  
swerdes, & suche other. And also longe & large bulles  
to confyrme theyr dignyte. And they sende agayn to  
vs fayre coursers / men of warre & money / yea som-  
tyme fayre yonge chyldren. And thus one of vs cla-  
meth an other, as mules be wonte. ¶ De. If they be  
so spyced conscience: yet I do not well perceyue howe  
thou shouldest so sore styre the vp to so great warres,  
seinge thou hast broken so many truces with them.  
¶ Jul. Yet yf thou be able to perceyue these thynges  
whiche I wyll tell the þ shalt perceyue a coueyauce  
ferre aboue any of thapostles. ¶ De. Say on I wyll  
do my best endeuour. ¶ Jul. Fyrst of al my study was  
euer to know þ natural iclinacion of al countrees: but  
namely of prynces & rulers, & in lyke wise theyr cōdi-  
cions, affections, power, & endeuermentes, whiche  
of them wer frendes, and whiche not. And so to vse  
euery & singuler of them to our comodite & profyte.  
¶ And to begyn withall, I repyled the frenche men  
agaynst the Wenyciens / renewynge the olde festred  
malice which had be betwixt the longe before / per-  
ceyving mozeouer the unsacpable lust of the frenche  
men



men to amplyfy theyr domynion, & that p. Wencyens  
did bruisly whold dyuers of theyr cities, wherupō  
I intermedled my cause w<sup>th</sup> theys, & so toke a parte  
w<sup>th</sup> fraunce agaynst the other, & so dyd Maximilian  
also/ although he fauored them but fayntly, not kno-  
wying any other meanes to redeme suche saye tow-  
nes as p. Wencyens whelde from hym. But shortly  
after whan the frenche men began to be moze wel-  
thy, thā my wyll was, for (to say as I thinke) they  
had but ouer good chaunce at that tyme. I not long  
after founde meanes to rerse the kynge of Spayne  
(a man of no great constancy) agaynst them. Whose  
profyte it also somwhat touched, p. the frēche mens  
fethers sholde be blucked, and p. for dyuers maters.  
But namely, lest it myght be theyr chaūce to flee in  
to his lordeshyp of Naples, and put hym out. And  
albeit I loued in no wise p. Wencyens: yet for a face  
I made them my frēdes, to thende I my myght set  
them vpon the frenche dogges. Whiche Wencyens  
were not longe befoze soze vexed of the frenche men.  
And agayne I made the emperour & them twayne,  
whome a lytell befoze I had made all one. This I  
brought to cozum, w<sup>th</sup> certeyn of my letters to them-  
perour, wherin I feyned the kynges enuy agaynst  
themperour, & partely w<sup>th</sup> money, which beareth  
euer a great stroke w<sup>th</sup> suche men as haue nede. After  
I had renewed agayne the festred wyrathe whiche  
Maximilian bare agaynst the frēche curre, wher-  
w<sup>th</sup> p. man wolde haue merueylously fret hē selfe/  
yea though he coude in no wyse reuenge his cause.

Over this I was perswade of the deadly enmyte be-  
twene þe Englyshe men & the frenche men. Betwixt  
the scottes also & the frenche men. Moreover I per-  
ceyued the englyshe nacion very welthy, ferce, and  
despyous of batayle / and that specyally where any  
thyng is to gete / & also somwhat superstitious, for  
the ferre distaunce from Rome. Finally they beinge  
somwhat wanton, halfe at sedicion amonge them  
selues: so that I thought it easy ynoughe to eneyte  
them agaynst the frenche men. All these payntes  
I played, for the auasitage of the chyrche. Than af-  
ter I wrapped the prynces in deadly warres w<sup>th</sup> my  
crafty letters: not leuyng so moche as one in al chri-  
stendom vnattempte to the same. Neyther þe kynge  
of Hongary / nor yet of Portyngale / nor the duke of  
Burgony, a man nothyng inferiour in domynion to  
many kynges. But bycause that mater perteyned  
nothyng to them, I coude in no wyse induce them  
to iuuade the frenche men. But one thing I percey-  
ued wel, þe if the other prynces fell ones by the eares  
together, they sholde not be in quyetnes. Now these  
prynces which by my practised polycy made warre  
one agaynst another receyued of me agayn for theyr  
good seruyce gloruous tytles, to thende they myght  
be brought to beleue þe the more chrysten blood they  
shed, þe more godly they appered to defend þe chyrche  
of god. But that þe maynt the more comend my clene  
conueyaunce & happy chaunce / the same tyme it for-  
tuned the kynge of Spayne helde warres with the  
Turkes, whiche turned to his great comodite, and  
profite



profyte. Yet he leuyng all together came downe w  
all his power to ayde me agaynst the frenche men.  
And although I had incitate the emperour agaynst  
thē, as I sayd before/ yet was he other wyse boude  
by dyuers cōposicions, betwene hym and me. Albe  
it that he (by theyr manyfolde benefytes and ayde)  
had wonne agayn his townes in ytaly. And besyde  
all this, that he had moche to do of his owne/ as to  
socoure his neuewe y duke of Burgony, agaynst his  
mortal enemy the duke of Gelders. Yet I brought to  
passe that he lefte his neuewe in y byers: and toke  
vpon him (for my pleasure) to warre agaynst fraunce  
And farthermore although there be no nacyon that  
passeth lesse vpon the authoryte of y pope of Rome,  
than y Englyshe nacyon, as it is open to hym that  
lyst to rede & merke well the lyfe of saynt Thomas  
of Cauntorbury, & the cōstitutions of y olde kinges.  
Yet the same prouynce, so impatient of all exactions  
and taxes, suffred for my pleasure to be shorne to the  
bare skynne. To speake of y spirituality of y realme,  
it is wonder to se howe they were wonte to wholde  
from y pope of Rome all they myght, yet to ayde me  
in my besynes were cōtented to pay exactions howe  
paynfull soeuer they were. Not merkyng very dily-  
gently what a wyndowe they opened to theyr lord  
and kynge, in so doyng. And to speke y blunte truthe  
the kynge and his nobylles was not than most cry-  
cūspecte to suffre suche exactions to be gathered in  
his realme. ¶ But to shewe by what craftes I  
brought these chrysten princes one agaynst an other  
it were  
f. iij.

it were very tedious. Whiche prices no pope before  
me, coude at any tyme styre bp agaynst the Turke.  
¶ De. It may chaunce that warres thus kyndled by  
the, may destroy all þ world. Jul. Let them brenne  
on hardely, so the dignyte and possessyons of the see  
of Rome maye be kepte safe. Howbeit I dyd all my  
deuour to rydde the ytalpens from all warres, and  
to cast all the besynes on the neckes of other straunge  
nacyons. Therfore let them stryue as long as they  
lyst, we shall gyue them the lokynge on, and laughe  
them loudly to scoyne. ¶ De. Be these þ actes of a good  
shepherd, or of a moost holy father, takynge on hym  
to be called the vicare of Chryste? Jul. Why holde  
they than cause a scylme in the chyrche of god? ¶ De.  
Synne must than be suffred, if more hurte depende  
vpon the medicyn than remedy. But and thou had-  
dest suffred a counsell to be, there coude haue ben no  
scylme. Jul. Speake no more of that. I had leuer  
haue. vi. C. batayls than one counsell. For what I  
pray you, if they had put me down, as a symoniake  
and a marchaunt of spirituall wares, & not the true  
bycar of god? What yf so be they had vttered my lyfe  
to the comen people? ¶ De. Admyt thou were  
neuer so good a bysshop, yet were it better thou lost  
thyne honour wrongfully, than to kepe it in suche  
wyse as it is to þ great hurte of al christendom, yf it  
may be sayd a dignite, whiche is bestowed to a very  
wretche but I holde not cal þ gyuen which is but  
rather solde, yea rather stolen. But it is comen euen  
nowe vnto my mynde, that by the prouysion of god  
thou



thou haste ben his scourge to the frenche men, the  
whiche fyrste of all brought the a peste and plage in  
to the chyrche. Jul. I swere by my tryple crowne,  
and by my glorvous triumphes, yf thou breake my  
pacyence, thou shalt fele myne omny potent powcr.  
Petrus. O madde Bedlem, what crakest thou of  
thy power, whan I here nothyng elles hytherto,  
but an vnpreestly and worldly capytayne. Thou  
gloryest that thou arte able to breake peas betwene  
prynces / to cause batayles / to cause them murdre  
one another, which power belongeth to the deuyll /  
not to Chrystes vicare, to whome it behoueth to fo-  
lowe as nyghe as can be his example. There is in  
hym (I graunt) an hye power as can be, but suche  
a power as ought to be ioyned w moost hyghe wys-  
dome, and knowlege of gods worde / and therby at  
all tymes ruled. There ought to be in hym the wys-  
dome of serpentis: but withall muste be ioyned the  
simplicity of a doune. In the surely I se the ymage  
of power, coupled with great malice and folishnes:  
so that yf the deuyll wolde make a deputy, he coude  
chuse none more mete than one lyke to the. Tell me  
yf thou can, wherin thou dyd ones fulfyll the offyce  
of a true apostle: Jul. What can be more aposto-  
lyke than for to encrease the chyrche of Chryst: Pe.  
But yf the chyrche of Chryste be as it is in dede / the  
chrysten people conglutynate and buyed in Chrystes  
spirite, than me thinke þ hast al togyther subuerted  
this cōgregacyon, in mouyng al the worlde to these  
most cruell bloodsheddynges / to the ent ent þ myght  
passe

pasſe thy lyfe in all miſchyeſe without any correction  
at all. Jul. We cal the chyrche the temple which is  
made w<sup>th</sup> mans hande, & the p<sup>re</sup>ſtes alſo but in eſpe-  
cyall the courte of Rome, and me namely, which am  
the heed of the chyrche. Pr. But Chriſt made vs mi-  
niſters, & hymſelfe the heed, excepte any other heed  
be ſpronge out of late, bycauſe one is not ſuffi-  
cient. But wherein is the chyrche ſo moche amended? Jul.  
Nowe thou comest to the mater/ this I wyl tel the/  
that ſame hungry and poore beggery chyrche flozys-  
ſyth nowe w<sup>th</sup> all oznamentes. Pr. With what ozna-  
ment? With a ſure ſayth in Chriſt. Jul. Yet agayn  
thou laiſt Iacke ouerth warte. Pr. With holy pre-  
chyng. Jul. Thou makeſt me wery of p. Pr. With  
contempte of worldly thynges. Jul. Tuiſhe, let me  
ſpeke. I ſay it is garniſhed w<sup>th</sup> ſuch as be worthy to  
be called true oznaments: for theſe which p<sup>er</sup> ſpake of  
be but wordes. Pr. With what oznametes therfore?  
Jul. With goodly palaces mete for kynges. w<sup>th</sup> ma-  
ny goodly horſes and mules / With great bondes of  
men folowynge theyr tayles / With armyes wel ap-  
pointed. Pr. With ſayre hoozes and truſty bandes.  
Jul. With golde / purple / cuſtomes / ſo that there is  
no kyng, but he myght be cou<sup>nted</sup> as a begger, yf he  
were compared w<sup>th</sup> the richelle & pompe of the pope.  
Neuer a man ſo ambicyous, but he gra<sup>unt</sup> hymſelfe  
ouercome in this behalfe. No man ſo welch, but he  
may gyue vs ouer hand. Neyther any ſo great gay-  
nes, but he may grudge at our ryches. Theſe be oz-  
namentes wherw<sup>th</sup> I haue endow<sup>ed</sup> and amplified  
the



the chyrche. **Pe.** But now tell me who fyrst infected  
and surcharged the chyrche with suche ornaments  
which Christ wolde haue kepte cleane fro al worldly  
fashions. **Iul.** But what is that to our mater? We  
kepe, occupy, and enioye our possessyons, and that is  
the surest waye of all. Howbeit some saye that Con-  
stantyne did gyue to Syluester the pope y<sup>e</sup> hole ma-  
gesty of his empyre: as his hoys and harneys/cha-  
ryot/helmet/gyrdle/cote armure/his garde/swerde  
crowne of golde/ yea, and y<sup>e</sup> of the most purst golde.  
His hole army w<sup>th</sup> all maner of artylery belongynge  
to warre/townes/cities/countrees/a kyngdomes.  
**Pe.** And be there any sure specyaltees of this lybe-  
rall gyfte? **Iul.** None, but scly gloses ioyned to the  
decrees. **Pe.** Derauētūre it is but a fable. **Iul.** That  
I cōiecture my selfe. For who is he in his wyt that  
wolde gyue so worthy an empyre to his owne fa-  
ther? but it pleaseth y<sup>e</sup> chyrche of Rome to gyue cre-  
dence here vnto/ and put to scylence all that endeuo-  
reth them to refell these. **Pe.** Yet I here nothyng  
sayynge worldynes. **Iul.** Truth it is, for thou dy-  
mest yet of the state of the chyrche as it was in thy  
tyme/wherin thou w<sup>th</sup> certeyne hongry bysshops  
dydest lyue very nedely, subiecte to pouertye, swete,  
perylles, and infynite leopardyes, and daūgers/ but  
now proesse of tyme hath chaūged it to better. The  
pope of Rome is an other maner man now, than he  
was thā/as for thou wast but a cyphe in augryn.  
What if thou dydest se so many lūptuous temples/  
so many thousandes of fat benifyced p̄estres/so ma-

**Iul.**

**G**

ny bys-

bysshops/whiche may be felowes (both in theyr  
cchelle, & power) to kynges. Suche a sorte of fayre  
houses belonging to prestes/specially if thou dydest  
se at Rome so many purple cardynals wayted vpon  
with legyons of seruauntes/so many palfreys pat  
syngge ferre any kynges/so many mules trapped w  
beluet, golde & perle, and some of the shod w syluer/  
some w golde. Howe yf thou dydest se the pope hym  
selfe, sittynge on high in a chayre of clene beate golde,  
and carryed vpon men sholdres/and how all men fall  
downe on theyr knees at þ waggyng of his synger/  
the noyse of the hagbusshes, the melody of the shaw  
mes, and trumppes: the clappynge of handes of the  
people/ the showtynge/ all the stretes shynynge w  
torches/ and howe hardely the great prynces of the  
worlde shal be admytted to kysse his blyssed fete. Yf  
thou haddest sene the same preest of Rome settynge  
a crowne of golde vpon the emperours heed with  
his fete/ not withstandynge he is the hyghest of the  
worldly prynces (if lawes wyten for the same be of  
any authoꝛyte) howbeit he hath not moche moze of  
that whiche he sholde haue besyde the shadowe and  
tytle. These thynges I say, yf þ haddest herde and  
also sene, what woldest thou thā say? Be. I wolde  
say, I dyd se a deuyllyshe tyraūt, þ enemy of Christ/  
and pestylēce of the chyrche. Jul. Thou woldest say  
other wyse, if thou haddest but sene one of my tryū  
phes. Whether it had ben þ wherin I was carryed  
in to Bonony/ or suche one as was at Rome, after I  
had overcome the Venyçiens/ or at my departynge  
from



from the sayd Bonony to Rome agayn. Either that  
same which I caused to be made at Rome last of al,  
at the tyme when so many freche men were slayne  
at the syege of Bauerna, aboue all lykelyhode and in  
maner possibylite. yf y haddest sene the goodly bond  
of men, all at ones in aray / y good palfreys / so great  
an army all in complete harneys / theyr capitaynes  
so well appoynted / so goodly a syght of sayre & amy-  
able boyes / the torches and cressettes brennyuge in  
euery corner / the costly purueyaunce for bankettyng-  
ges / the pompe of bisshops / the great & lusty porte of  
cardinalles / the glozyous monumentes, & tokens of  
victory / the raunsomes & spoyles gotten in warres /  
the cry and shoute of the comen people, & of the men  
of warre / the ioye of them, and noyse of theyr speche  
and feates / the melodye of y shawmes / the thōding  
of drummes / the bounsyng & crackyng of hagbut-  
shes / the plenty of money cast amonge the people.  
And yf thou haddest therwith sene my holynes, the  
heed & authoz of all this goodly pompe, caryed vpon  
mens sholdres in a chaire of golde, as though I had  
ben god himselfe / thou woldest counte the tryumphes  
of both y Scipions Emilians, & al the emperours,  
but very beggery, in respecte of my maiesty. Petr.  
Oh, moost gracypous knyght, y hast reherfed ynowe  
of thy chymyryng tryumphes / in so moche y utterly  
dispyse al those hethen princes, which your holynes  
hath bouched to me in comparyson of you, whiche  
moost lyke an holy father in Christ hast caused so ma-  
ny glozyous tryumphes. Forthermore of so many

Christen men sayn for your gracious pleasure, your  
grace beinge the author and causer of the slaughter  
of so many legions / neuer wan yet so moche as one  
poore soule to Christ, neyther w your preaching nor  
lpyunge. O, moost fatherly loue. O Worthypst vicar  
of Christ, which cōtented to bestow thy lyfe to saue  
thy flocke / or els carest not for þ mayntenaūce of one  
pestylēt captife, to destroy þ hole worlde. Jul. Well,  
I se nowe þ speakest all this, bycause þ enuyest my  
glozy / and specyally whan þ remembrest how poore  
and beggerly a bysshopriche as thyn was in respect  
and comparison of myne. Dr. How darest thou moost  
shameles wretche, cōpare & liken thy glozy w myne,  
whiche is yet not myne, but rather Christes. First  
of al, yf thou wylte graunt me that Christ is þ best,  
and the very prince, & souerayn heed of the chyrche,  
thā is all thy pompous glozy not ones to be cōpared  
to myne. For he in his owne pson gaue me þ keyes  
of his kyngdom / that is to say, authoꝛyte to preache  
his lawe and gospel / & cōmytted vnto me his shepe  
to be fed. He cōmēded my fayth w his owne mouth.  
But as for þ arte come to dignyte by meanes of thy  
money / by parcyall fauour of men / through deceyte  
and subtilte. yf a man so p̄moted may haue þ name  
of bysshop, I haue wonne to Christ by preac hyng  
gods worde many thousandes of soules / but þ with  
thy abhomyable lpyung, hast brought innumera-  
ble to confusyon. I taught Christ to the Romayns,  
lpyunge before in all gentylite / but thou hast ben to  
the same Romayns a teacher of all gentylite, & fals  
Worthyp.



Worshippynge I healed suche as were sycke, with  
the shadow of my body. I deliuered men beinge pos-  
sessed with deuyls/restored the deed to lyue. And in  
euery place þ I came I was benefycyal to all men.  
What lyke I pray þ were done in al thy tryūphes:  
I coude with my worde deliuer whome I lyst to  
Sathan. The experyence wherof thou mayst se in  
Saphyra and Ananias her husbāde/the fyfthe of  
the actes. Moreouer what power soeuer I had, I  
spent it to the profyte of euery man. But thou was  
euer so vnprofytable to all men as thou myghte be.  
Ye, what was that thou might not do to the cōmen  
confusyon of al þ worlde: Jul. I wonder why thou  
doest not recyte amonge thy other honours, thy beg-  
gery & watchynges/trauerynges/enprysonmētes/  
fetterynge/thy checkes and rebukes/beatryge, and  
scourgyng, with suche lyke promocyngs. Be. Thou  
remēbreth me in good tyme. For herein I haue more  
cause to glo: y than in any myracles. For Christ hym-  
selfe hath cōmaunde vs to reioyse & be glad in these  
thynges/and pronounceth vs all blyssed, which pa-  
cyently suffreth them. And so lyke wyse Paule som-  
tyme my felowe, in the. xi. chap. of his second epistle  
to the Corynthiens, bostyng as it were to them his  
valyaūt actes/neither so moche as ones remēbreth  
any townes wonne by force of armes, nor legions of  
men, dayne w þ swerde/neither how many prynces  
he prouoked and moued to warre/or any tyrannous  
or cruell statelynes/but rather the daungers which  
he was in vpon þ see, his enprysonmētes, his whip-  
pynges/

springes, & flourespringes, the perils of false brethren.  
These be the triumphes of a true apostle. These be  
those thynges whiche a capitayne of Christ sholde  
glory and reioyce in. He boasteth howe many he hath  
begotten in Christ / how many he hath withdrawen  
from wyckednes and vngodly lyuynge / and not (as  
thou doest) how many. Wh. ducates he hath heaped  
together. Wherefore we now make euerlastyng tri-  
umphes w god in heuen / honored and praysed bothe  
of good & euill. But contrary wyse, as for the, euey  
man curseth, onelesse he be lyke to thy selfe, or elles  
suche as flater the. Jul. I neuer herde of suche reke-  
nyngs before. Be. I thinke y same. For how sholdst  
thou haue any tyme to rede ouer the holy gospelles,  
and the epyistles (whiche my brother Paule & I dyd  
wyte) beyng alwayes besyed aboute so many iha-  
sades, so many legeys, accomptes, so many armyes  
and tryumphes. The study of scriptures requyrez a  
mynde boyde of al worldly cares. The discyplyne of  
Christ doth also requyre a brest clene purged from y  
spotte of all worldly besynes. Thou mayst be well  
assured that so great a doctoz as Christ was, came  
not downe from heuen to teache vs any bulgare or  
comen lernynge. The profession of a christen man is  
no ydle tyme, nor wout cares, as to despyse all plea-  
sures as thynges venimous / & treade ryches vnder  
thy fete as thou wylt do a clot of clay, to set nothing  
by this lyfe in gods cause & thy neyghbours. This  
is the professyon of a true christyan. But for bicause  
these thyngs seme intollerable to suche as be not go-  
uerned



uerued with the spiryte of Christ. Therefore they do  
flecte and torne them away to vaine and vnfruteful  
ceremonyes/ and vnto suche a Christ & heed, seyned  
by themselves, they countrefeyte a lyke body. Jul.  
What good thyng than doest thou leaue me, if thou  
take away my money/ depyue me of my kyngdom/  
spoile me of myne honour/ and bare me of pleasure.  
De. By this reason thou countest Christ hymselfe a  
very wretche/ whiche althoughe he was lord ouer  
al together, yet was made a comen laughing stocke/  
ledyng all his lyfe in pouertie/ sweate/ fastyng/ hun-  
gre and thirst/ & finally dyed a moost heinous deth.  
Jul. He may perchaunce fynde some y<sup>e</sup> wyl comende  
his lyfe, but surely he shall fynde none now adayes  
that wold folow it. De. Nay not so, for y<sup>e</sup> very praise  
of his lyfe, is the folowyng of y<sup>e</sup> same. Albeit trouth  
it is y<sup>e</sup> Christ doth not bereue any of his theyr good.  
But for suche thynges as are falsly called good/ he  
enrycheth them with the true and eternall ryches/  
whiche he doth not before he haue purged and take  
clene awaye theyr flesshly appetytes. For euen lyke  
as he was all togyther heuely, so his wyl is to haue  
his body/ that is to say the congregacyon of christen  
men knyt togyther in his spiryte, to be in all thyngs  
most lyke to him, that is to wyte, clene purged from  
all spottes of worldynes. For elles how can he be all  
one w<sup>th</sup> him whiche sytteth in heuen moost glorious  
and shynyng, yf he were drowned ouer the heed in  
worldly fylthynges, & dregges. But whan he is ones  
purged from suche pleasures, whiche be rather dis-  
pleasures/

pleasures / & shoueuer from all worldly affections.  
Then at the last Christ sheweth forth his incompa-  
rable treasures, and gyueth vnto his a moost swete  
taste of his heuily ioyes, for theyr voluptuous plea-  
sures of this worlde, euer mengled w a soure sauce.  
Jul. What pleasures I pray the. Be. Esteemed thou  
the gyftes of prophery, entrepretyng þ scriptures/  
the gyfte to worke myracles: but as comen gyftes,  
and no pleasure: shoueuer supposest þ Christ hym  
selfe but as a byle persone / Whom who soeuer hath  
hath in his possession all together: Finally, once is  
thou thynke þ we here in this place do leade a my-  
serable lyfe. Jul. Ha, ha, ha. Chan I se well, þ more  
wretched lyfe that a man dothe lyue in the worlde/  
the more delycately he lyueth in Christ / þ more beg-  
gerly a man is here, the rycher he is in Chryste / the  
more abiecte that a man is here, the hygher & more  
honorable he is in Chryste / the lesse he lyueth in this  
worlde, the more he lyueth in Christ. Petrus. It is  
surely so / that Christ wyll haue al his body be pure  
and clene / and namely the mynisters of his worde/  
that is to wyte the bysshops. And amonge them the  
higher he is, þ more like he ought for to be to Christ  
and the lesse ouercharged, and forther from all car-  
nall pleasures. But nowe I se clene the contrarpye,  
that he which wyl be esteemed highest in dignitees/  
and next of all to Christ hymselfe, is most of al ouer-  
whelmed in all worldly filthynes / as in ryches / do-  
mynyon / strength of men / batayles / truces. As for  
all other byces, I let passe. And althoughe thou be  
neuer



neuer so contrary to Chryst / neuertheles thou abusest the tytle of Chryst, for the mayntenaunce of thy deuyllyshe pryde / and vnder the pretence of hym whiche despised the kyngdome of this worlde, thou playest the worldly tyraunt / and beyng the ryght enemye of Chryst, thou requyrest the ryght honoure dewe vnto hym. Thou doest blysse other, thy owne selfe beyng cursed of god. Thou takest vpon the to open the gates of heuen to other men, from whens thou arte nowe thy selfe exclude. Thou consecratest other / thy selfe beinge vnconsecrate. Thou excommunicatest other / thy selfe hauynge no comunyon or parte at all with god or his holy sayntes. Tel me wherin thou dyfferest from the great Turke, saue onely bycause thou allegest the tytle of Chryste / for clerely your entetes and myndes are both one, your beestly lyues bothe lyke : sayng thou art the greater moztreyne of all the worlde. Jul. Wherfore sayst thou so, seyng myne entent hath ben euer to endote the chyrche with all kynde of goodes : But there be dyuers whiche saythe that Arystotle spake of thre maner goodes / wherof some be called the goodes of fortune / other some goodes of the body / and the rest goodes of the soule. Wherfore I not wyllynge in any wyse to inuerte and transpole this diuysyon of goodes, began fyrste of all at the goodes of fortune / and perchaunce sholde haue come by lytell and lytell to the goodes of the soule, if that dethe contryng the soner vpon, had not so rathe haue taken me out of this worlde. Petr. Very rathe in dede, for bycause

Jul.

H

thou art

thou art but thye score yeres olde and. x. But what  
dede were it to mengle water with the fyre: Jul.  
Well, but and yf these comodities lacke, the comen  
people wyll not set a strawe by vs: Where as nowe  
they bothe feare and worshyp vs. Whiche yf they  
dyd not, the chyrche of god sholde soone decaye, and  
be ouerronne, onelesse she coude defende her selfe a-  
gaynst the vyolence of her ennys. Petr<sup>9</sup>. It is no-  
thyng so, for yf the poore christen people coude espy  
in the & suche other, the very gyftes of god, as good  
lyuyng, holsome doctryne, brennyng charyte, the  
true enterpryng of goddes worde, with other ver-  
tues requysyte to the true bycare of Christ/yea, and  
they wolde the rather worshyp the, bycause they  
perceyue the pure and clene from all worldely and  
euyl affections. The comen welthe of all christen-  
dome sholde moche þ better encrease, if suche preest  
myght reygne whiche (with theyr syncre lyuyng,  
theyr better despisyng of worldly pleasures/ryches/  
dominyons/yea, & dethe yf nede were) wolde moue  
bothe the ygnoraunt people, and also them whiche  
hath not receyued the faythe to marueyle at theyr  
godly conuersation. But nowe christendome is not  
onely contracte and brought in to a lytell angle, but  
also yf thou loke nerely, thou shalte fynde a greate  
nombze of those fewe that be christened in names  
onely. But tell me I praye the, dydest thou neuer so  
moche as ones consydre in thy mynde whan thou  
was the hyghe shepherde of the chyrche, howe it  
began, & by what meanes it was augmented/ and  
also



**Also** whether it was establiſhed / whether w<sup>th</sup> bloody  
 batayles / great treasours / payntes, & ſuche other.  
**Surely** it was nothyng ſo, but rather with pacy-  
 ence / bloode of martyrs, as myne and other / with  
 pacyent ſuffryng of enuyſommentes, & other payn-  
 full beatynges. But thou calleſt y<sup>e</sup> chyrche enryched  
 whan the miniſters therof be euen laden w<sup>th</sup> worldly  
 domynion. Thou calleſt it garnyſhed and adorned,  
 whan it is polluted with gyftes & pleasures of the  
 worlde. Than thou calleſt it defended whan all the  
 worlde lyeth by the eares for the rentes and annui-  
 ties of preſtes. Thou ſayſt it flouryſheth, whan it  
 is dronken in voluptuous pleasures. Thou ſayſt it  
 is in good quietnes / whan no man dare ſpeake a-  
 gaynſt it. And it haboundeth in welthynges, or rather  
 in vyce and noughtynes / but this haſt thou taught  
 the terrible princes of the worlde, whiche blynded  
 with theyr noughty lernynge, doth call theyr great  
 robberyes, and furpous batayles, the defence of  
 Chriſtes chyrche. **Jul.** To this daye herde I neuer  
 ſuche thynges before. **Petrus.** What dyd the prea-  
 chers than teache the. **Julius.** I herde nothyng  
 at all of them, but hygh comendacions / thondryng  
 out my greate vertues and prayſes / with paynted  
 wordes, callynge me the greate Jupyter, whiche  
 cauſed all the worlde to quake, and feare with my  
 thondrebolt / yea, that I was a very god, the comen  
 helthe of all the hole worlde / with many moo. **Pet.**  
 No maruayle at all truly, though none of them  
 coude ſeaſon the, ſeynge thou waſt but folyſhe, and

infaultry salte. For the offyce of the true bycare of  
Christe, is to preache and teache hym purely to the  
people. Julius. Wylte thou not than open the ga-  
tes? Petrus. To any other rather than to suche a  
pestylent wretche. For to he in thy conceyte, we be  
all no better than excommunicate persons. But wylt  
thou haue a good and profytable counsell? Thou  
hast a company of worthy warrpours, innumera-  
ble rycheffe / thy selfe a wyse buylder / therfore go  
buyld the a newe paradyse, but take hede it be wel  
defended, that it be not beaten downe of yll spirites.  
Julius. No syr. I shall do a thynge that shall please  
me a lytell better. I wyll tary a fewe monethes, tyl  
my company be better encreased, and stronger / and  
than I wyll retorne and dzyue you clene out of this  
holde with stronge hande, onlesse you wyl yelde you  
vnto me. For I doubte not but within a short space  
here wyll be aboue. lx. M. dayne in batayle. Petr<sup>o</sup>.  
O moost pestylent wretche. O myserable chyche /  
but come hyther Genius, for I hadde leauer comen  
with the, than with this horryble monstre. Geni<sup>o</sup>.  
What say ye to me. Petrus. Be all the bysshoppes  
suche? Genius. Of trouthe a great parte of them /  
but this was the capytayne of all myschief. Petr<sup>o</sup>.  
Was it thou that moeued this man to so many hor-  
ryble dedes. Genius. No for god, it neded not. For  
he rase so hastily of his owne courage, that I could  
scarce ouer take hym with any wynges. Petrus.  
Of trouthe I maruaile nothyng at al, that so fewe  
cometh to this place, when so pestylent captyles be  
gouernours



gouernours of the chyrche. Notwithstandinge the  
pooze blynde people I coniecture hereby: is not all  
together incurable, that they gyue suche honour  
to this foule stynkyng wydraught, for the bare ty-  
tle of bysshop. Genius. It is mater in dede/ but  
I muste go strayghte a waye hence/ for my  
capytaine hath becked vpon me to fo-  
lowe hym / yea, and for my longe  
taryenge hath shaken his  
staffe vpon me, therfore  
I wyll byd you  
fare well.



### **The translatour to the reders.**

**T**his Julius ( good reder ) reygned frome  
the yere of our lord. M. CCCC. & .iiij.  
to the ende of .ix. yeres and moze, in suche  
wyse as appereth in this dialoge. Which  
thyng causeth me often to marueyle at them that  
saye, the Pope of Rome (as they call hym) can not  
erre. For compare his lyfe to the lyuynge of Timo-  
the, or Paule/ and I suppose thou shalte fynde very  
lytell agreynge. But Alas, in howe myserable case  
were they whiche sate in the carte, when suche a  
H.iiij. pheaton

pheaton had it to gouerne at his pleasure. And as  
 lykehode were betwixte hym (whose study was  
 to enchain all the worlde in deedly malyce) and  
 them whiche cryed euermore, that we shoulde loue  
 our enemyes, and praye for suche as do persecute  
 vs. This Julius gaue his blyssynge, to encrease one  
 to kyll an other / Where the hoolc bodye of scrypture  
 teacheth vs pacyence. But yf we consydre this sore  
 scourge wherwith god punished vs so many yeres,  
 it is hyghe tyme to submytte and humble our  
 selues vnto hym whiche wyll gyue vs to  
 drynke of the water, not whiche the  
 venomous flatter hath infecte  
 With her poyson: but suche  
 wherof yf we drynke,  
 it shall make in  
 vs a well of  
 water,  
 leapyng in to eternall lyfe: which  
 Chyste graunte vs all.

A M E N.





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**CCCC.**

**7.rrrb.**



**CVM PRIVILEGIO  
REGALI.**







